Section i. "Verse 1. This is true,—As sparks, similar to fire, come out of a blazing fire by thousands, so my dear, various creatures come out of the undecaying One, and also- return to it.

This and other illustrations prove that creation is only coming out of what already existed potentially in the Brahman.

2. That divine Person is incorporeal,, he is within and without, unborn, without breath, without a sensorium, pure higher than the high, undecaying person (the lower Brahman).

3. From it have come out *Prana,* the sensorium,, all the senses, ether, air, fire, water and the earth, the container of all.

4. Heaven is his head, the sun and the moon are his eyes, the quarters his ears, the uttered Vedas his speech, air his breath, and the world his heart. Out of his two feet has come out the earth. This Person is the Inner Self of all[1] creatures.

" 5. From him has come out Heaven, of which the sun is the light. Rain comes out of the soma juice, and plants' grow on the earth. Man pours seed into woman and thus- many creatures come out of the Person.

"6. From him have risen the *Riky Saman* and *Yaju* verses, the initiation rite, all the sacrifices called *Kratus (m*

which the fastening poles for sacrificed animals are used), gifts, the year, the sacrificer and the worlds, in which the sun and the moon shine with purifying rays. " 7. And from him have come out the various kinds of gods, sadhyas (a species of demi-gods), men, beasts and birds, and also the up-going and down-commg breath, rice,. barley, discipline, reverence, truth and law. " 8. From him arise the seven *Pranas,* the seven flames, *i.e.,* the five senses, the sensorium and the understanding,. the fuel *[i.e.,* the objects of the senses) and the seven sacrifices *h'.e.,* the seven kinds of knowledge gained through the senses'